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The running margin makes it possible to grasp the content of pages and paragraphs clearly and quickly. Also the paragraphs bear interesting headings; there are suggestive chapter summaries; the references to literature are excellent. The second feature is the substance of the studies. The prevailing accent is upon the ethical content of the teaching. It gathers around the idea of the Kingdom of God, which had begun to lose its meaning early and therefore must be interpreted for every age by the church. "And to-day the world finds its consolation and help in the moral and religious ideals of the Master and the aspect of Jesus as a teacher, rather than in the consummation of a Messianic Kingdom and in his coming in power and glory." There is no chapter or section that deals adequately with what Jesus taught and required in reference to his own person; but this was fundamental to the ethical and social program of Jesus. There is great emphasis on service and the reconstruction of one's own life; but the author seems to miss the radical meaning of loyalty to Jesus himself as the motive force of it all.

Overland for Gold. By F. H. Cheley. New York: Abingdon Press, 1920. Pp. 272. \$1.50.

This is a "corking" good story. Full of life and adventure; well told; true to the situation as far as we know how to test it. We enjoyed it from cover to cover. Then we tried it on the boys and the word in quotation marks above is their verdict. We almost wish we might have lived in the gold days, which were not altogether golden, in Colorado. The next best thing is to hear about them so vividly.

The Individualistic Gospel and Other Essays. By Andrew Gillies. New York: Methodist Book Concern, 1919. Pp. 208. \$1.00.

Dr. Andrew Gillies was known widely as the pastor of the Hennepin Avenue Methodist Episcopal Church in Minneapolis. He has stated here with deep conviction and the urgency of the preacher his sense of the individual appeal of the gospel. He does not do this in order in any way to disparage the social content of the gospel or its claim upon the corporate life of humanity. But he feels that the social structure will not be changed until enough men and women yield to the sublime imperative and power of the gospel so that they will themselves effect the transformation of society. It is a matter of approach and emphasis. There is no more essential conflict between the social and the individual gospel than there is between the two sides of a coin. Both have to be there in order to have the coin at all. Dr. Gillies makes a vital and most necessary

emphasis; for in the end the redemption of society is contingent upon the redemption of individuals. The church must do as Jesus did, direct its message and influence to the individual in order that society may be redeemed. But it dare not stop short with the effort to "save" the individual apart from his environment. Each is necessary to the other in the total process of salvation.

Talks to Sunday-School Teachers. By Luther Allan Weigle. New York: Doran, 1920. Pp. 188. \$1.25.

Professor Weigle, of Yale, has made himself an invaluable counselor to all teachers and this book, designed in general to be a complementary volume to his *The Pupil and the Teacher*, will be welcomed by workers in the field of religious education. There are twenty-four papers in the volume, each concluded with a number of questions for discussion and a brief bibliography. The book will be useful for teacher-training classes, but is not so unified as its predecessor. We cannot give the subjects treated, but they are all worth study and discussion and are concerned with matters that every Sunday-school teacher will sometime meet. We note especially "A Boy's Loyalty," "How Religion Grows," "The Teaching Process," and "The Purpose of Questioning" as timely subjects well treated. Professor Weigle is a trained pedagogue who has lost neither his enthusiasm, his love of youth, nor his sound common sense, and is excellently fitted to be the teacher of teachers that he proves himself to be by the test of his last book.

The Future Life in the Light of Modern Inquiry. By Samuel McComb. New York: Dodd, Mead. Pp. xii+240. \$1.50.

There are ten chapters in this book. In these the author discusses the idea of immortality, its relation to the modern man, hindrances to belief in it, various arguments for it, especially the resurrection of Jesus and the testimony supplied by psychical research. Dr. McComb regards highly the proofs of the survival of personality as they are furnished by psychical research, summarizes some of the well-known cases of "cross-correspondences," and gives quite extensively the case of Doris Fisher. The more valuable part of the book, however, is concerned with the argument from the Resurrection of Jesus. The author says:

"The present writer believes that any open and candid mind, prepossessed with no dogmatic assumptions against the survival of the soul after death, can convince itself that Christ emerged from the realm of the dead, and manifested Himself on the material plane to certain witnesses, by concentrating attention on what

Paul has to say in the light of modern reflection, using the Gospel records as subsidiary and corroborative." This "central claim" of Christianity, in the language of F. W. H. Myers, is "confirmed as never before" by the results of psychical research. Both lines of proof, thus converging, assure us of the survival of personality after the episode of bodily death, and, in the light of modern inquiry, the future life is established.

The Lost Apocrypha of the Old Testament.

By M. R. James. London: Society for Promoting Christian Knowledge, 1920. Pp. xiv+111. 5s. 6d.

This is an exceedingly valuable little volume for the busy student who may wish quick access to all that is now known about those apocryphal books of the Old Testament which are no longer extant but which are alluded to only by title or are briefly cited in ancient writings. Introductory matters are adequately discussed, and all available fragments are assembled and translated into English.

The Pastoral Epistles, with Introduction, Text, and Commentary. By R. St. John Parry.

Cambridge: University Press, 1920. Pp. clxv+104. 20s.

The object of the author has been to inquire afresh into the critical and exegetical problems on which the question of the genuineness of I and II Timothy and Titus depends. The outcome is a vigorous defense of the Pauline authorship of all three letters. All that can be said in favor of this opinion is here brought together probably in as convincing a form as is possible. Yet the presentation does not carry full conviction, for it treats far too lightly the objections which have been urged by other scholars against Pauline authorship. Rhetoric is sometimes mistaken for logic, as when the theory of conflation in II Thessalonians is called "the last resort of desperate incredulity."

A Service of Love in War Time. By Rufus M.

Jones. New York: Macmillan, 1920. Pp. xv+284. \$2.50.

Two great lines of devoted service were carried on during the Great War. One was performed by the soldiers in their loyalty to their cause and in obedience to orders. The other was the ministry of love and helpfulness that was performed with no less courage by comrades who were not able for many reasons to enter into the military aspect of the struggle. Among these were the Friends or Quakers. Professor Jones has recorded here the service of

the American Friends Relief Work in Europe during the period 1917-19. Even those to whom the beliefs of the Quakers regarding war were either nonsensical or obnoxious must pay sincere honor to the account of themselves that they gave as they endured all kinds of privations cheerfully and spent themselves without reserve in their ministry of mercy and constructive labor. The action of the conscientious objector is treated at considerable length, not in the way of apology but for purposes of interpretation and record. The reports of the work done in France are well arranged. The Friends have proved beyond doubt their loyalty to their principles and their devotion to their brethren. We commend this book to anyone who desires to read a story of singular and effective devotion and courage.

A Jewish View of Jesus. By H. G. Enelow.

New York: Macmillan, 1920. Pp. 181.

This is an unprejudiced and popular appreciation of Jesus by a Jewish rabbi who is familiar with modern historical methods of biblical study and who is unbiased by the acrimonious controversies that have so often made the very name of Jesus anathema to the Jews. The author writes in a spirit of undisguised admiration for Jesus and concludes with the hope that he may yet serve as a bond of union between Jew and Christian.

Jesus' Principles of Living. By Charles Foster

Kent and Jeremiah Whipple Jenks. New York: Scribner, 1920. Pp. vii+149. \$1.25.

The writers have arranged the material in this book conveniently for weekly study classes. There are twelve chapters, fitted admirably for a group studying in a church or college. The studies begin with Jesus' interpretation of his task and cover all the larger relations of life, concluding with the international obligations of the Christian. The comments are stimulating as well as informing. There are sufficient references to current literature to guide the student to further reading. Such questions as this are at least provocative of thought and discussion, "Which do you think had a truer idea of God, Calvin or a North American Indian devoted to the worship of the Great Spirit?" Just where is the average student to find out what kind of an idea of God, Calvin had? There are still many honest men who are inclined to rate Calvin's idea of God rather high. The problems of modern life are faced fearlessly in these pages. The words and example of Jesus are interpreted with directness and force. Any teacher looking for a textbook for a Bible class should see this volume.